M 422 562 [Ed., an example given by the author, from the third paragraph, page 111, through the fifth paragraph, page 114, is not translated.]

[114] This clearly shows that the proceeds from the sale of salt, the property of the woman, belong in equal shares to the husband and wife: to the woman because of her work, to the man because of his trouble and travel to put the product on sale.

Among the Wadia, Tumba, Bobaie, Basakata, and Balesa, I had the opportunity to observe the same fact. As long as the woman herself goes to sell her part of the communally made salt, she keeps all the proceeds of the exchange, but according to

S [258]

Fig. 64. Evaporation of Water Saturated with Salt, among the Basakata.

native custom, when the husband is entrusted with the sale, he is entitled to part of the proceeds.

M 454 562 422 The proceeds, however, are not divided immediately after the sale. The total sum is put in a safe place, a hiding place known to both husband and wife. The couple accumulates the mitakos [Ed., a kind of metal currency]; they hoard them until the day when they both agree to divide them. Custom gives one quarter to the man and three quarters to the woman. [115]

M 258 476 This custom does not exist among the tribes east of the Balesa. Salt grass cannot be gathered there, because it is very sparse in the region. The trunks of banana and palm trees and the

1: Maes--83 E-5 (1913-1914) 1924 FO32 Mongo FO32

258 476 flowers of palm trees are not sufficiently abundant to permit exploitation on a large scale. The women scarcely manage to gather enough material to make the salt needed for everyday life. The whole village takes part in the harvest. The incineration and extraction of the salt is done in the village by the process we have just described, but the product is divided among all the families in proportion to the number of their respective members. The quantity available is usually so small that it is barely sufficient for daily needs; hence the value of salt here is notably higher than among the peoples of the regions where salt grass is abundant. [Ed., the text is not translated from the second paragraph, page 115, to the end of the section, page 118.]

[415]

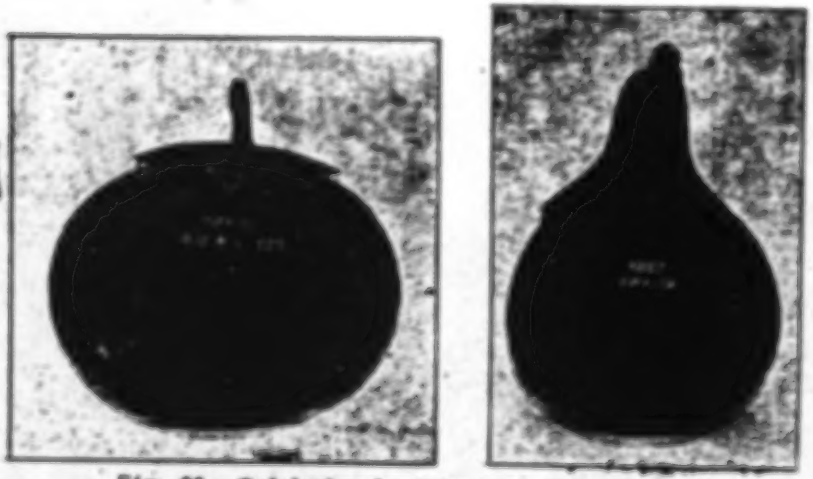

Fig. 66. Calabashes for Salt, Lake Leopold II.

[118] Preparation of Food

262 Manioc may be regarded as the principal food, the dietary staple of all the peoples in the region visited.

From the Bateke of Leopoldville to the Bankutshu of Bena Dibele-Kole, [119] all the tribes cultivate manioc, gather the tubers, soak them, and extract the flour with which they make chikwangue.

II CARPENTRY.

335 Carpentry plays an important part in the life of the Mongo Negro. The primitive utensils in his house as well as his canoe and his lokole (the Negro telephone with which he spreads his thoughts from village to village) are made of wood.

The making of the canoe and the lokole takes a great deal of work.

The Canoe.

313 The following three kinds of wood, namely, (1) Bokeswa, (2)
396 Lifake, (3) Bomposo, make a good canoe, especially Bokeswa. This tree is much sought after because its wood makes a strong, light canoe.

The Negro who wants a canoe goes into the forest, picks out a nice slender tree, brings out his axe, and fells at his leisure the tree he has chosen. He hacks off the unnecessary branches and hollows the tree out in the rough form of the canoe. (Aulema watu: he shapes the canoe.)

[491] He calls some of his friends together, and they proceed, for payment, of course (nothing for nothing, says the Negro), to hollow out the tree.

396 When they have finished hollowing out the tree, the owner of the canoe calls the wongiwa biatu, the proper canoe maker, a heavy man and one of some account among his fellow villagers. This wongiwa biatu gives a nice, slender form to the canoe with his axe, planes it off nicely, and with the help of the esuwa, a small axe, marks off the edge of the canoe with sharp, short, regular grooves.

483 Often the Negroes make their canoes hours away from the
476 nearest water. In order to transport it, they place sticks on the ground and draw the canoe over them. In addition to a number of strong men, all the spes patriae [hope of the fatherland] of the village help with this task. They get a mitako as a reward and feel themselves on top of the world.

396 The canoe maker is well paid, the price reckoned according to
476 the size of the canoe. Several dogs are slaughtered at the expense of

396 the owner, and everyone who has helped gets his share according to
●476 the amount of work he has done. [99] Frequently a big sugar-cane
[273] beer spree is started, where disgusting scenes often take place until finally the drunken men are taken home by their wives. In civilized Europe it is sometimes not much better.

501 Boats are made just large enough for two men, as well as others sufficient for a hundred or even a hundred and fifty men. The big war canoes of the great chief Evoloko of Waka and of the former chief of Bandaka, a certain Isaempoko, are known throughout the region. The war canoe of the latter was said to hold a hundred and fifty men, and the edge of this canoe to reach up to the shoulders of a fairly tall Negro. The ordinary canoe in which Whites travel is, as a rule, sufficiently large for twenty to thirty oarsmen.

435 The prices of canoes vary, according to size and strength, from 200 to 10,000 mitako.

The Lokole

202 The lokole plays a very large part in the life of the Negro. Without the lokole, the life of the Negro would be inconceivable.

The lokole can be best described as the public telephone with which the Negro makes his thoughts known publicly from village to village.

The lokole is to the Negro what the trumpet signal is to the soldier.

The lokole calls the men to meetings, to war, and to the hunt; the lokole calls all the people, great and small, to the dance. During the dance it is the loyal accompanist until deep in the night; its monotonous sound brings the enthusiasm of the dancers almost to the point of frenzy.

The Negro telephones his friends at great distances and explains what he wants. If two Negroes from the same village or from different villages have a quarrel, they abuse each other over the lokole, and the whole world is kept fully up-to-date on the details of the dispute. Each one tries to blacken the reputation of the other in the eyes of the other villagers. If someone dies in the village, it is proclaimed everywhere the whole night through, by means of the lokole, that